Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, JANUARY 30, 1830. NO. 5.

ORIGINAL SERMON.

MR. WHITMAN'S DEDICATION SERMON.

The late dedication Sermon, of Rev. Mr. Whitman, at Waltham, has, at our request, been kindly submitted to us for publication in the Register, which we propose to do in three successive numbers.

EZRA v. 3.

'Who hath commanded you to build this house?'

We have assembled, my friends, to dedicate this Christian temple to the purposes for which it has been erected. Your peculiar circumstances, as a society, may induce some to ask *you* the question, 'Who hath commanded you to build this house?' I presume you are all ready to reply, that you have felt yourselves commanded by the dictates of a sound understanding. And I think this answer will appear satisfactory to all, if I briefly state some of the considerations which have influenced you to engage in this undertaking.

I. I believe you have erected this house for the worship of God. You contemplate the wonderful works of creation; and you are convinced, that they could no more have brought themselves into being, than this church could have arisen in its present order and beauty, without the aid of human skill and labor. You consider your own existence; and you are convinced, that your first parent could no more have created himself, than you could have moulded the curious workmanship of your own body, and breathed into it the breath of life. You therefore conclude that this boundless universe must have an almighty Creator.—You then examine more minutely into the various objects above and around you. You notice the wonderful regularity and harmony which pervade the heavenly bodies. You admire the far reaching capacities of your own soul. You discover in every thing a wise adaptation of means to ends; and you are convinced, that blind chance could never have arranged inert matter in such an infinite variety of living forms, or imparted to man almost divine understanding from its own nothingness. You therefore conclude that the Almighty Maker of heaven and earth is also possessed of infinite wisdom. You further inquire into the design of the ingenious contrivances of nature. You look carefully into your own constitution. You learn that every principle of humanity is intended to produce enjoyments. You find that proper gratifications are provided for every innocent propensity; and you are convinced, that no evil being would have invented such an infinitude of capacities and means of happiness. You therefore conclude that infinite benevolence must likewise belong to the all-powerful and all-wise Architect.—And finally, you watch the course of passing events. You perceive that they are directed by infinite Love, and calculated to produce the greatest possible good; and you are convinced, that the perfect Author of all things has never forsaken the works of his hands, nor deserted the children of his affection. You therefore conclude that he exercises a superintending providence over all creation; and that his tender mercies are over all his creatures. Consequently, you adopt the rational conclusion, that the existence of the Universe unanswerably proves the being of one Creator, Preserver, Benefactor and Governor, of infinite power, wisdom and goodness; and to this intelligent cause of all things, you give the name of God.

Having adopted this conclusion, you are also convinced, that a belief in the existence and perfections of one God, implies obligations on the part of his rational offspring. For you sensibly realize your dependence on his favor, for your very being; for your rational faculties; for the preservation of your lives, and the supply of your wants; for success in your various pursuits; and for all your civil, social, literary, religious, domestic and personal blessings. And you cheerfully acknowledge that He alone is entitled to the supreme homage of your hearts, and the entire obedience of your lives. For when you see a child, ungrateful, unkind and disobedient to the parent on whom he depends for his temporal support, you pronounce him a disgrace to human nature. And you consider it infinitely more disgraceful, in your exalted condition, to neglect your duties to your heavenly Father. You would therefore admit that the first dictate of a sound mind, is to acknowledge favors received; and that the chief duty of dependent creatures, is to worship their independent Creator. You also feel it to be the highest privilege of your nature to hold communion with the Father of your spirits, and engage in the service of the Eternal One. You do not indeed expect to confer any benefit on him; for you well know that his happiness can neither be increased nor diminished by any of your services or neglects. But you would serve him for your own benefit; to increase your love for his character; to excite feelings of gratitude for his unceasing mercies; to prepare your hearts for the true enjoyment of all your blessings; to awaken penitence for your manifold transgressions; to invigorate your good resolutions; to improve your whole character in piety and holiness, and to secure his favor and loving-kindness. And in order to have a convenient place for the enjoyment of this privilege, where you may assemble as children of one Father, and offer him your united devotions, according to the dictates of your conscience, you have erected this commodious Temple.

Let us then dedicate this church to the worship of Almighty God. Here may we assemble on each returning sabbath; and publicly profess our belief in his underived existence and infinite perfections. Here may we adore him as the Creator of the Universe; the Fountain of all life; the Benefactor of his creatures; and the moral Governor of all accountable intelligences. Here may we worship him as our Father in heaven; as the Parent of the whole human family; as our unchangeable friend, and as the only proper object of religious homage. Here may we penitently confess our aggravated sins, and humbly implore the divine forgiveness. Here may we render unfeigned gratitude for his unmerited favors, and devoutly seek a continuance of all needed temporal and spiritual blessings. Here may we invoke his assistance in the discharge of all our duties, and resolve to acknowledge him in all our ways. Here may we petition for support under our trials, and consolation under our afflictions. Here may we pray for spiritual aid to overcome temptation and sin, and to acquire the virtues of the Christian character. And here may we always remember, that the time has now arrived, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

BIBLICAL.

[For the Christian Register.]

PREFACE TO THE APOCALYPSE.

'The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John---who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.'

These prefatory remarks may be regarded as a key to some passages in the following revelation, which might otherwise be misapprehended. Four distinct persons are here named. First Jesus Christ to whom the revelation was originally communicated. Second, God who gave the revelatian to Jesus Christ. Third, the angel employed or sent by Jesus Christ. Fourth, John to whom Christ sent the angel. As the revelation was originally from God, through Jesus Christ, so John 'bare record of the word of God, and of the testimony of Jesus Christ.'

The Old Testament history informs us that an angel was often employed by God in communicating his messages to men. The angel was to men as God's mouth. What the angel said, God said by him. So God often spoke to men by the '*mouth* of his prophets.'

What we have on record of the interviews between Joseph and his brethren, when they went to Egypt to buy corn, may help us to a correct understanding of the manner in which God conversed with Abraham, Moses, and others. In Genesis xlii. from verse 7th to the 20th, we are told what Joseph said to his brethren, and what they said to him, as though there had been no interpreter in the case. In verses 21 and 22, we have a brief account of what the brethren of Joseph said to one another, while in the presence of Joseph. In verse 23d the affair is explained by the historian, 'And they knew not that Joseph understood them; for he spoke to them by an *interpreter*.' Had it not been for the few words which passed between the ten brethren, probably we should not have known that there was any interpreter between them and Joseph. For the forms of speech are precisely as though an interpreter had not been employed. As Joseph talked to his brethren by an interpreter; so, I conceive God talked to Abraham and Moses by an angel. The words of the interpreter were the words of Joseph; the words of the angel were the words of God. On a similar principle we are probably to explain the words 'The Lord appeared,' or 'God appeared' to this or that man. An angel or a number of angels appeared in God's name to deliver his messages.

But before the time of John's receiving the revelation, Jesus Christ had not only made his appearance in the world, but had died, risen, and ascended to heaven; and as he was 'made Lord' as well as 'Christ,' and had been constituted 'Head over all things to the church,' the angel employed by him to communicate to John, appeared not merely as the Envoy of Jehovah, but as envoy both of God and his Son Jesus Christ. God gave the revelation to Jesus Christ to be communicated to John, and the angel was sent to inform John of the things which God had revealed to his Son for the benefit of the churches. The angel accordingly spoke sometimes as the Ambassador of God, at others, as the Ambassador of the Lord Jesus, and the different passages are to be interpreted on this principle. To give seasonable notice of this fact, the prefatory verses were probably written.

As in this preface we have a clear distinction made between God, as the source whence the revelations came, and Jesus Christ to whom they were first given, it seems obvious that we ought to keep this distinction in view, in our interpretation of particular passages. When a passage imports to be spoken by the independent God, it would be contrary to the notice given in the preface to apply the pasage to Jesus Christ, and infer from it that he is God. When a passage imports that the speaker had been dead but was now alive, we may be sure that Jesus Christ, and not God is the person intended.

The angel acted the part of an interpreter between Christ and John; and probably all the voice which was heard by John was the voice of the angel. It was the angel which pronounced the words 'I am Alpha and Omega.' See chap. i. verse 8. But it would be very improper hence to infer that the angel was God, or that Christ was God; yet we might as justly infer this of the angel as of Christ for they are equally distinguished from God in the preface.

In the 8th and 9th verses of the last chapter, we have another passage, which I think has been misinterpreted. The passage is this, 'And I John saw these things and heard them; and when I had heard and seen, I fell down at the feet of the angel that showed me these things. Then said he unto me, see thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book—worship God.'

Some have supposed the angel who refused worship, to be Christ, because they suppose Christ, to be the speaker in verse 7th. It is, however, probable that the angel was the only speaker heard by John.—Sometimes he personated God, sometimes Christ, but when he refused the worship, he spoke as the angel sent by Christ to John. REFLECTOR.

RELIGIOUS MISCELLANY.

We have occasionally mentioned, and sometimes given extracts from, the sermons of the late Rev. Edmund Butcher. Our readers will be pleased and edified by the following brief extracts, on different topics, to which we have prefixed such titles as we deemed appropriate.

THE SERMON ON THE MOUNT A SUMMARY OF CHRISTIANITY.

We have been particularly struck with the justness of some general remarks in regard to our Lord's sermon on the Mount. After saying that this sermon exhibits the great design of the Christian institution, he thus proceeds;

'Now, in this discourse, delivered to such a multitude, and in so formal and solemn a manner, is it probable that our Lord should confine himself only to the subordinate and inferior parts of his religion? Would he omit any important article of his commission? Is such a supposition consistent with any just notions, either of his wisdom or faithfulness? Is it for a moment to be imagined that in the longest of our Master's discourses, which has been handed down to us, there should be nothing or but little truly evangelical? But if there be any thing evangelical in it at all, it must be entirely so, for it is all of a piece. Here, therefore, we may expect to meet with every thing that is essential to our practice, as disciples of Christ and candidates for eternal salvation. That every thing of this kind is actually contained in this sermon, Christ has expressly assured us, for he thus closes the whole; "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a *wise man who built his house upon a rock; and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded on a rock*." '—Pp. 8, 9.

CONTROL OF THE TEMPER.

Mr. Butcher has the following shrewd remarks upon the frequent apology for bad temper:

'Great, however, as these advantages of meekness are, the exercise of it, upon many occasions, requires so much resolution and self denial that very few make the attainments they might in this divine temper; and the common excuse is, that by their very constitution they are so inclined to hastiness and passion, that they really cannot help it. This is not only a poor, but a false apology, for where these people have any *interest* to serve, they can keep their tempers well enough.'—P. 62.

THE PERSECUTED.

'Into what a multitude of sorrowful and aching hearts has this beatitude darted consolation and joy! Ye howling wildernesses, ye dens and caves of the earth, the habitations only of savage beasts, till persecution peopled you with the sons and daughters of integrity, bear witness with what a glistening eye, with what a transported spirit, many a trembling forlorn disciple has uttered these words of his Master: "Blessed are they who are persecuted for righteousness' sake!" '—P. 135.

CONSEQUENCES OF BAD EXAMPLE.

In some remarks on the dreadful consequences of bad example, we have the following impressive reflections.

'*A city set on a hill* CANNOT BE HID. If our conduct be careless and criminal, it will be of no importance that our general conversation and manner be grave and serious. Men will judge of us, not by what we *say*, but by what we *do*. What an awful thing will it be in the day of judgment, to have many, perhaps, ascribing their everlasting ruin to our conduct—saying to the Judge of the universe, *That* was the man, *that* was the woman by whose example I was drawn aside into the paths of folly and sin! They taught me that under the cloak of religion I might indulge my impure and unholy passions, and that if I preserved a fair outside, it was a matter of little consequence what was my real character! O my fellow professors! never, *never* let such a charge as this lie at your doors.'—P. 195.

THE BIBLE.

There has never been any work like it, or pretending to be like it. No books were ever written, or professed to be written, by the founders of a religion, and exposed from the first to the view of mankind, but the records (I include the Old Testsment) of the Christian faith.

Heathenism had no sacred books, no exposition ef truth, no authentic writings submitted by its founders to the view of mankind. Heathenism crept into the world from the remains of the original revelation to our first parents, aided by the light of natural conscience, the policy of human governments, and the scattered rays of the light of Judaism. But there was no promulgation, there were no sacred books, there were no expositions of doctrine and duty, published by the founders and authors of the system. The Koran of Mahomet is only a corruption of our Christian books, and taken from them. The Shasters of the Hindoos were never pretended to be the writings of the first founders of the religion, were never promulgated, never submitted to the popular eye, and make no profession of teaching the body of mankind the knowledge of their duties.

The sacred volume remains alone without a rival, the genuine production of the first founders of Christianity, offered to the examination of all, and standing, like the works of the Almighty, in the wonders of creation, the monument of its own divine original—a book, occupied in the popular instruction of mankind, and level to the capacity, and adapted to the necessities of all—a book, which standing in less need of external evidence than any other ancient work, is surrounded by every species of it in unequalled accumulation and force.—*Wilson.*

EDUCATION AND CHARITY SCHOOLS.

The following extracts are selected from a celebrated discourse by Dr. Samuel Parr. The sermon itself has never, we believe, been republished in this country; but will be found worthy of the reputation of this divine; and, what is much more to the purpose, of the serious attention of the reader.

The discourse is from the words, 'Train up a child in the way he should go, and when he is old he will not depart from it.'

Cases, it is true, may be found, in which education has not preserved men from great vices. But it should be considered that the same vices might probably have existed in the same minds, and with more dreadful aggravations, if no care had been taken of their youth. It should be considered, also, that instruction has not been instrumental in throwing temptation before them, or in giving them the smallest disposition to yield to its attacks. On the contrary, there is one great blessing in education, which, supposing its effects to be less conspicuous and less extensive than they are commonly believed, is yet of the highest moment, and on which, from the peculiar opportunities I have had of observing its efficacy, I always insist with unusual confidence and zeal.

When the immediate restraints of education are taken off, and young men step into the world, they are struck by the gaiety of pleasures hitherto unexperienced. They are impelled by strong desires which burst upon them without the pressure of former control, and they are drawn aside, it may be, by the treacherous seductions of fasionable examples. For a time, therefore, the prospects of virtue and honor, which we have been accustomed to contemplate, are darkened, and nothing is presented to our view but a rank and rapid harvest of vice and folly. The good seed, however, though it be oppressed and checked, is not totally destroyed—the blossoms are indeed partially nipped, but the soundness of the soil yet remains. Even the first approaches which such persons make to guilt are attended with a shame and compunction to which men of gross ignorance are utterly callous; and when the heat of youth has in some measure spent itself, reason gradually reasumes her seat, and religion, in a voice which cannot but be heard, reasserts her violated rights. Education, therefore, under every possible consideration, deserves our most recollected and serious attention.—It is of great consequence, surely, to put off the fatal moment in which the first advance is made to unrighteousness; it is yet of greater consequence to throw even a partial check upon the career of our passions; it is of the greatest to implant such principles as shall at last effectually restrain them from completing the ravages, and from laying all that is amiable and venerable in the human character in wild and hopeless ruin. But if no provisions have been made, how can we expect to meet with a willing ear when we endeavor to call off the misguided youth 'from the error of his way?'

That the success of a pious education is not perfect, furnishes no argument against our well meant attempts; for, in case of failure, we are compelled only to lament those evils which would have existed, perhaps sooner, had those attempts not been employed; and, even though present expedients have been tried ineffectually, we may still have recourse to future remedies, with a fairer chance of finding them afficacious.

Wicked, deplorably wicked, as I confess the world to be, wisdom, blessed be God! is yet 'justified by her children.' Instances of righteous men 'who have turned away from their righteousness, and died in evil,' are very rare, and from their singularity they are the more striking. Nor, indeed, should it be forgotten that the failings of good men are more rigorously marked, and more industriously proclaimed, than the crimes of the bad; that the inconsistence between the general character and the particular offence staggers even the well meaning; and that by the envious faults which really proceed from accidental inadvertence 'are cruelly and despightfully' laid to the account of deliberate depravity. Doubtless we judge not as we shall wish to 'be judged,' if we think that to fall into evil is always a proof of a settled inclination to depart from rightoousness; and false are the notions which he entertains of human nature, who doubts whether, among those who are trained up in the way they should go, the duty of repentance, as well as that of perseverance, be not more likely to be practised But the examples of wicked men who have 'departed from their wickedness, and saved their souls alive,' are far more frequent; and it will generally be found that the seeds of their reformation have been sown in those honest principles which were acquired in the simplicity of youth; which were suspended amidst the pleasures or the bustle of a more advanced life; and which were happily recovered before 'the night commences, in which no man can work.'

To some extrinsic cause may be generally imputed our good and bad qualities—many of our defects and our excellencies. The attention we gave to the primary impression was slight or fleeting, and it is not easy for the wisest of men to trace the gradual progress of their own thoughts, or to measure the accumulated force of those outward circumstances which acted upon them with increasing, and, perhaps, unsuspected energy. But, surely, when from beginnings in appearance so trivial a long and momentous train of consequences is known to flow, it becomes us to give virtue all the advantages which can be derived 'from first possession.'

We pant for knowledge of some kind or other, and eagerly snatch at every information that is offered to us. What we do with the approbation of those whom we love and revere, is done with pleasure, and what we have done often, we, at last, find no difficulty in doing. Hence it is that custom is proverbially represented as a second nature; and indeed all our endeavors to ascertain the real and original powers of the human mind, depend on the knowledge of those actions, which are in various degrees habitual to us, and which it is far more easy to investigate in a descending line, in their ultimate effects and their encreasing force, than to analyze into their primary and more simple causes. Certain, however, it is, that implicit obedience to the directions, and implicit imitation of the examples which others supply, will speedily produce in children what men cannot accomplish without laborious reflection and stubborn effort. If the habit be originally wrong, it is attended to very rarely and very negligently; and where it is neither known nor controled till it appears in some violent overt act, our endeavors to conquer it must be arduous, and, after all, may not be efficacious. On the other hand, if the first propensity be right, the task of increasing it will not only be agreeable in itself, but, on every detached occasion, will be accompanied with some useful consequences.

There are, as I observed before, some dispositions which seem to proceed from an innate incapacity of intellect or perverseness of will; in other men, we also see marks of gentleness, which, in the common apprehensions of the world, are owing rather to an happy temperament of the mind than to any external care—but when is it, I would ask, that we form these opinions? When each of these dispositions has grown up to its full size, when the persons possessing them have been placed in various situations, and have performed various and visible actions.—Could we, however, have discovered the first dawn of either, we should probably have seen the exterior cause from which they took their rise, and the particular circumstances by which they were at first affected. Could we have marked them during their progress, we should have perceived that the inattention, the example, the ill-judged severity, or the yet more pernicious indulgence of parents, had given a wider scope to what is bad, and that contrary causes had, at different times, and in different degrees, increased the efficacy of that which is good.

But supposing these causes already to have operated, education is not without its use,—every wrong propensity may be finally subdued or considerably corrected; every right one may be assisted by additional motives, and carried on to yet higher perfection.—Even in the worst characters, some capacity for virtuous improvement, of which no vestige has yet been observed, may be discovered or drawn forth; and upon the best, restraints may be employed against vicious inclinations, which, from the mere absence of opportunity, have not hitherto been suspected. Of what importance is it then to comply with the precept of my text, and how just is the promise by which we are encouraged to observe it? To our boyhood it gives that sweet simplicity and innocence which melts every serious beholder into affection, and relieves even the most savage heart with a momentary feeling of honest approbation. In our youth it inspires us with such a fine

sense of decorum as makes us shrink from folly with scorn, and from vice with loathing; and it animates us, at the same time, with that unwearied activity of mind which struggles with every difficulty and triumphs over every danger. Our manhood it distinguishes by that firmness and dignity of thinking which exalts us from one degree of excellence to another, which causes us to start at the smallest deviation from rectitude, and impels us to recover from the shock by the instantaneous and determined exertion of our whole strength. To old age, which is itself the fruit of a well-spent life, it gives a serenity of mind which the world can neither bestow nor take away—a deep and sincere love of virtue, which finds a pure and perpetual source of pleasure in the effects it has wrought on the tempers and the manners of our friends and our children—a comfortable remembrance of habitual well-doing, which can alone endear to us the days which are past and will no more return, or enable us to look on to the approach of the unknown world without solicitude and without dismay.

Scarcely any propensity of boys, if considered in its reference to the whole extent of their moral agency, can be called indifferent. As in the progress of life they are placed in new situations, as their minds are attracted by new objects, and their opinions are influenced by new combinations of ideas, even the slightest beginnings, and the faintest appearances, are of high importance in the estimation of every correct observer. What is now harmless may hereafter be pregnant with the worst consequences—what is transitory, and the excrescence of mere humour, may intermix itself with the general character, and bring on the most baleful consequences—what would yield to gentle coercion, may require and even prevail over the most severe restraints. If we cherish, says the ghost of Pericles, a lion's whelp, we must not expect to keep the mastery over it when a full-grown lion. From these observations, I descend to the detail of some plain truths, which are generally admitted by our reason, and generally neglected in our conduct towards those whom we are to instruct.

CHRISTIAN REGISTER.

BOSTON, JANUARY 30, 1830.

THE EDINBURGH REVIEW.

This journal has acquired a great and deserved reputation, and has long stood at the head of the periodical works of the day, distinguished, not less for the ability of its discussions than for the spirit of independence, or rather of defiance, in which they have been uttered. It has been the self-constituted tribunal, not only of literature and science, but of foreign and domestic institutions, and has made itself sufficiently formidable, by the keenness of its investigation, and the terror of its rebuke, to the patrons and the dependants of abused Charities, of rotten boroughs, of the East Indian Company, and of the Slave trade. It is well known to have numbered among its Contributors, some of the most enlightened men of our times, such as Brown, Playfair, Mackintosh, Hallam, Brougham, and, scarcely less distinguished by his talent for brilliant extemporaneous writing, the editor Mr. Jeffrey. Shinning with the collected light of this constellation of genius, and other stars of almost equal lustre, it has had a most important influence in the direction of public opinion in Great Britain, upon every great question of art, letters, science, politics, or religion, since the commencement of the present century. From the constitution of the periodical press, this Journal adds to all its intellectual ability, the shield of anonymous and therefore irresponsible Criticism. It is a Junius, far mightier and better than the last, but possessed of the same intimate and unaccountable acquaintance with the bosom secrets of cabinets and corporations, and listened to with the same excited curiosity.—When this advantage is considered, in connexion with the number and genius of the writers of the work, it will be readily felt what an air of omniscience such a censorship can assume, and with what weight its condemnation must fall. With such support and advantages it has been found the firm champion of liberal opinions.

We remember that this Journal, was justly accused in its earliest years, of betraying strong bearings to infidelity, but for some years past, we have observed with pleasure, that it has partaken of the common tendency of public opinion towards a greater respect to the institutions of revealed religion. This has particularly manifested itself in the later numbers of the work. Apart from this scepticism, its views of ethics have been sound and generous. It has done more for the Catholic Emancipation, for the liberty of trade, for the Dissenters, for parliamentary reform, and for the correction of all sorts of domestic abuses in Great Britain, than all the other contemporary journals, the innumerable spawn of the British press. No more noble illustration could be quoted of the natural cheek which a free press forms upon the hands in which power is lodged.

We are sorry that this dignified and useful character is not always maintained; that its Editors should have ever failed in a proper self-respect, so far as to truckle to the licentious appetite of the age, for railing and slander. It is the evil of works of anonymous criticism, that a deficiency of materials should be supplied without much scruple, from sources, from which other books of equal respectability would be ashamed to borrow. Our Scottish reviewers have acted too much on the principle of the ancient proverb, to piece the skin of the lion with the skin of the fox; and, when Brougham and Mackintosh could not be had, they have gratified the public passions with the malignant scribbling of the garretteers. These, of course, try to raise themselves by the dignity of the persons they assail; and hence have come those specimens of Scandalous vituperation of the character and works of truly respectable writers, that have occasionally appeared in their pages.—The very last number is defaced by a poorly written essay on American authors, and contains some pages of abuse rather than criticism of the writings of Dr. Channing. The friends of that gentleman (and, we may say, every lover of truth and virtue in this Country or in Britain is his friend,) will not easily be persuaded that he is an utterer of tumid common places, or, as is modestly intimated, a plaigarist from the Edinburgh Review. We certainly have no desire, on the present occasion, to run into an opposite extreme, by giving utterance to our own sentiments respecting this distinguished teacher.—We put constraint on ourselves, as we have not the kind of antagonist we should choose, in speaking to the question of his merits. We must confine ourselves to the expression of our regret, that such a lampooner should have been permitted to exercise his gifts on so conspicuous a stage; that the eminent men whose aid has given all its value and dignity to the Review, and who are qualified to appreciate our countryman, should not have interfered to rescue so great a name from the profanation of malignant and incapable pens.

It is easy to understand the general petulance and ill humor of the British press at this moment towards America. The Tariff is certainly, for the present, a serious inconvenience that makes itself felt by all classes, and it is a natural expression of that ill will it produces, to throw dirt at whatever is highest, in this country. But this was not to be expected from a book so full of American opinions from its outset as the Edinburgh Review. We hope this is not a sign that it has passed into worse hands and will bear a lower character, as we understand this to be the first number that issues under the direction of Mr. Napier, the new editor.

NOTICE OF REV. THOMAS BELSHAM.

In a notice of the character of this gentleman, published in our paper of last week, we incidentally fell into an error in relation to his *personal* acquaintance with the late Rev. Mr. Cary. It had escaped our recollection that the death of Mr. C. took place, while he was on his way to London; and before he could have enjoyed any opportunity of seeing Mr. Belsham. He died at Royston, about thirty miles from London, and was buried at Hackney, a village within the suburbs of that city. And there, agreeably to his dying request, the funeral service was performed by Mr. Belsham; who, also, on the sabbath after his decease, delivered to his own congregation at Essex Street, London, an appropriate and affectionate tribute to his memory. To this request of Mr. Cary, and his own fulfilment of it, Mr. Belsham thus refers, in the sermon itself, the manuscript copy of which has been put into our hands; and copious extracts from which will be found in the Monthly Repository for Dec. 1815. Vol. X. Page 731.

'Almost with his latest breath he expressed a wish that his remains might be taken to London, and that his funeral service might be performed by the officiating minister of Essex Street Chapel; to whom he had brought a letter of introduction, and with whom he had expressed a desire to become acquainted, and who, on his part would have been truly gratified had an interview, however short, been permitted with a character so interesting. All that Divine Providence in fact allowed was, that he should fulfil *the dying request of his unknown friend by officiating at his funeral.* Such was the will of Him who doth all things well. And may his will be done, and ever be cheerfully acquiesced in by all his reasonable creatures. Nor, after all, was the disappointment of great account. Pass but a few fleeting years, and the virtuous of all countries and of all ages, will meet, to part no more.'

But though Mr. Belsham lamented his loss of a personal acquaintance with Mr. Cary, he had previously maintained a friendly correspondence with him while Mr. C. was colleague-pastor of King's Chapel; had frequently expressed his respect for his attainments and character; and after his death rendered the kindest offices of Christian sympathy and friendship to his widow and her friends, as long as they remained in England.

We are happy in thus correcting an error, not in itself certainly of much importance, but choosing an exact statement of plain facts, some particulars of which had passed from our recollection. More especially, as we find the error noticed in an article of the Daily Advertiser, into the columns of which our obituary had been copied.—The writer of that notice in attempting to correct an error, in itself not very material, has strangely fallen into two of his own. It was at Royston, and not Rayston, that our friend Mr. Cary died. It was Mr. Belsham, who, as we have shown, read prayers at his funeral; or if, as is not remembered by the friends of Mr. Cary, any gentleman assisted in that service, it must have been *Mr. Aspland*, and not as this writer asserts, Mr. Rayland, of whom we have never heard;—The Rev. Mr. Aspland being at that time, as he is now the minister of the church, in the burial ground of which Mr. Cary was interred, and very probably present at his funeral.

RIGHTS OF PARISHES AND RELIGIOUS SOCIETIES.

The third article of the bill of rights of this Commonwealth provides, that Parishes and Religious Societies shall have the *exclusive* right of electing their Public Teachers.

Although it is now nearly half a century, since the constitution containing this provision was adopted by the people, yet such has been the force of habit and prejudice in relation to ecclesiastical affairs, that the most common course has been to have a concurrent vote of the church and parish, or society, in the election of a minister. Within a few years past public attention has been reluctantly drawn to this subject. The invention of *trust deeds* to secure this privilege of election, (in express contradiction to the constitution,) to the members of the church, exclusive of any participation on the part of the members of the parish or society, and the attempt made by a religious party to maintain and defend as a right, what had only been allowed to the church from courtesy, has made it the duty of parishes and societies to proceed upon the true principle which should govern in all elections of public officers in this country. In a republic all power emanates from the people. How jealous are we of every appearance of interference in the free exercise of the elective franchise in regard to our civil officers? Should we not be equally jealous of the least attempt to usurp the right of electing the public teachers of piety, religion and morality? Are these officers of less importance than our civil officers, or is the privilege of choosing them of less value to the great body of the people? We were led to these remarks by the commendable course adopted by the First Parish in Beverly. We understand that their late proceedings in regard to the election and settlement of a minister were conducted wholly in the capacity of a parish. That at a parish meeting held for the purpose, they made choice of Mr. Thayer, of whose ordination we this day publish an account; and that they notified him of his election and received his answer accepting of the office, without submitting their doings to any other tribunal. They afterwards appointed a committee to ordain and induct him into office; and this committee, in behalf of the parish, invited the aid and assistance of a suitable number of churches, who attended by their pastors and delegates and performed the usual ordaining services.

DR. PARR, ON EDUCATION.

The extracts on education, &c. which our readers will find on our first page, are taken from an admirable discourse on this great subject by the celebrated Dr. Parr. The discourse itself is not more remarkable for its length, extending through 174 well filled pages, and equalled only in this respect by a sermon of Dr. Barrow on charity, (which occupied three hours and an half in the delivery and was then only brought to a close, as tradition says, by the striking up of the organ) than by its profound and judicious thought. Dr. Parr's views on all such subjects, though possibly somewhat tinged by his strong prejudices, are entitled to special attention as the suggestions of his own experience and observation. He devoted the greater part of a long life to the instruction of youth. He took a deep interest in the dangers, characters and prospects of the young; and, though a rigid disciplinarian of the olden school, he is said to have enjoyed in a remarkable degree the confidence and love of his pupils. He was also eminently successful in his work; and in this sermon he has pointed out with a wise and parental hand the sources of danger, to which even children are exposed. As the discourse is not so much known among us, as it merits, having never been republished here, we shall take opportunity to extract from it such passages, as may seem most valuable; more especially his remarks on the evil and remedy of those particular habits and vices, which unchecked and unsubdued, are so often the ruin of the young.

LITERATURE IN GERMANY.

We have occasionally given extracts from an interesting work by Mr. Dwight, entitled, 'Travels in Germany, in 1825 and 1826.' There are many other passages, which, to those who have not seen the work, (as must be the case with many of our readers) are highly worthy of notice. Among them we find some remarks in regard to the libraries of Germany, which we have placed on the 4th page of this day's paper, and which we quote for the purpose of awakening, wherever it is needed, a spirit of emulation on this subject among our own people, and of encouraging efforts for accomplishing here, what has conferred so much honor on the states and cities of Germany. According to statements in Mr. Dwight's work, it is computed that ten millions of books are printed annually in Germany.* And it is fair to conclude that they are read, too; for it is true of books, as of other productions of human labor, that the supply, for a given number of years, is regulated by the demand.

Taking the amount of the productions of the press as an indication of the extent of reading in a community, is there anything like an equality in the amount of reading in Germany, in proportion to the population, wealth and means of leisure in the respective countries? Undoubtedly a large allowance should be made in our favor, for the unparalleled amount of newspaper reading; and our periodical pamphlets and Magazines ought, perhaps, to come into the estimate of books. Even then, it is to be apprehended, we should stand quite in the back ground in the comparison.

We make these remarks, not from the impression that we are becoming less a reading people, but for the purpose of quickening the already active spirit of inquiry, and giving to that inclination for reading, which has of late years manifested itself, a direction more favorable to solid acquirements,—to the acquisition of that knowledge which will give sobriety, steadiness and energy to the mind. For, though, as might be supposed, we should be among the last to discourage the amount of newspaper reading,—we do not perceive any incompatibility, but rather a harmony, between an equal, or even an increased patronage of newspapers or less frequent periodicals, and a large devotion to what may more properly be called book reading.

* The amount of all editions is undoubtedly meant.

CRITICAL NOTICE.

The Annual Reports of the Boston Sunday School Society, for the year 1829.

The first report relates to the Sunday Schools of this city, that are connected with the society. It contains, besides many practical remarks of moment, a variety of facts, as to the condition of those excellent institutions, which are highly encouraging. Since the last year's report, several new schools have been established, and the number both of instructers and pupils has been considerably increased. Juvenile libraries belong to them all; and they are represented as being a source of great interest and advantage to the children.

The second report gives an account of the schools of Unitarian parishes in other parts of the country, which have connected themselves with the society. Respecting these, also, we have statements that are truly gratifying. Nearly sixty, besides those in the city, have had correspondence with the Secretary of the society, from which we learn that great benefit is derived from these institutions alike to the teachers and the pupils, and that the libraries, some of which contain more than 800 volumes, are resorted to by the children with singular pleasure and profit.

In both of the reports the importance of teacher's meetings is dwelt upon. We think these so essential to the prosperity of our Sunday schools, that, had we room, we should be glad to give more copious extracts than we are able now to subjoin. This we shall do in future.

"What is the remedy for the defects yet connected with our systems and schools? Teachers' meetings. These are suggested and approved in all of the reports. In one it is observed, 'since our last communication we have been making much exertion among our teachers to give them a more extensive knowledge of the great and responsible duty of a Sunday school teacher. We have endeavored to accomplish the purpose by having frequent meetings of the teachers, and to bring before them those subjects connected with religious instruction which is interesting to every one engaged as a teacher. We believe them necessary for the prosperity and improvement of our Sunday schools.' Another remarks; 'Our teachers' meetings have been continued. We have them monthly for the purpose of hearing explanations of scripture, for an interchange of thought on the subject of education, and the affairs of the school generally; and they have increased as we think, greatly, the ability, the punctuality, and the interest of the teachers in the performance of their responsible labors.' And another says, 'to the influence of their meetings we cannot but attribute the success of these institutions.' Here then is the remedy. And who of us is there, engaged in this interesting duty, who will not give one evening of a week or of a month, or of a quarter, to increase the amount of that knowledge which is alike important to the teacher and the taught; to raise their own characters to the standard which they would have their pupils to attain; and to obtain that feeling of deep interest in the subject without which their labors will be powerless?"

"No subject has been more sure to claim the attention of our correspondents, than the meetings of the teachers of these schools for their own improvement, and as a preparation for their duties on Sunday. This part of the Sunday school system is not overlooked we find in any of the distant schools; and its good effects are exhibited in proportion to the facilities and advantages which are found in different situations, for carrying it into operation."

RELIGIOUS INTELLIGENCE.

ORDINATION AT BEVERLY.

On Wednesday, the 27th instant, Mr. Christopher T. Thayer, of the Theological School at Cambridge, was ordained as successor of the late Dr. Abbot, over the First Congregational Society in Beverly.

A friend who was present has kindly favored us with the following account of the exercises:—

The ordination of Rev. Christopher T. Thayer at Beverly, on Wednesday Jan. 27th took place under very agreeable auspices. The Council, which was composed of pastors and delegates from thirteen churches, after a full and minute investigation of the proceedings of the parish, respecting the call of Mr. Thayer, voted unanimously that they approved of them and were ready to assist in the ordination. Rev. Mr. Loring of Andover made the introductory prayer and read selections from the scriptures. Rev. Dr. Thayer of Lancaster, preached from 1 Timothy iv. 15, 'Give thyself wholly to them.' It was an excellent sermon, worthy of the occasion, and of the high reputation of the venerable author. The importance and duty of devotedness to his work, in the gospel minister, were set forth with great force and effect. The sermon was written in a spirit of charity, and at the same time exhibited in strong and powerful language the great principles upon which the researches and labors of a preacher of liberal Christianity should be founded. It was listened to with close attention and cannot fail to produce an extensive and lasting effect upon the community to whom it was delivered. The address at the close of the discourse to the Pastor elect, the son of the preacher, was peculiarly felicitous, affecting, and solemn. Dr. Lowell of Boston, offered the ordaining prayer in his usual impressive manner. The Charge was given by the venerable Dr. Bancroft of Worcester. The Right Hand of Fellowship was presented in an appropriate and effecting manner by Rev. Mr. Lathrop of Dover, N. H. Dr. Flint of Salem, addressed the Congregation, in a series of remarks which gave great satisfaction to the audience. Rev. Mr. Bartlett of Marblehead offered the Concluding Prayer.

The services, as a whole, were uncommonly interesting and impressive, and I doubt not that all your readers, and all the friends of liberal Christianity will rejoice to hear of the auspicious circumstances attending the introduction of Mr. Thayer to the pastoral office in the ancient, and important parish at Beverly.

Among the musical performances were the two following hymns, composed for the occasion.

HYMN.

The sons of God glad anthems sung,
The ancient spheres with rapture rung,
When they beheld the younger birth
Of these pure heavens and this fair earth.

Man sinn'd; the heavens with tempests lower'd
Ocean o'er earth a deluge pour'd,
And whelm'd in one wide weltering grave
A race, O God, too lost to save.

Safe in thy ark a remnant rode;—
Back to their bounds the waters flow'd;—
Beneath thy bow of promise grew
Another race, that wander'd too.

From Horeb's top, midst clouds and flame,
Thou didst reveal thy awful name,
And there thy law's dread sanctions give,
"Transgress and die—obey and live."

At last was heard th' angelic strain,
That usher'd in Messiah's reign,
And brought glad tidings down from heven,
Of man redeem'd, and sin forgiven.

And still th' undying strain is heard
From earthly heralds of thy word,
Bidding the weary and distress'd
In Jesus find relief and rest.

O bless another herald's voice,
Who comes, thy waiting people's choice,
To show the path thy saints have trod,
And call the wandering home to God.

Here let his speech like dew distill,
That verdure spreads o'er vale and hill—
His doctrine drop like gentle rain,
That cheers the flowers and swells the grain.

—

HYMN BY A GENTLEMAN OF THE SOCIETY.

Great God! before whose lofty throne
All nations bow the knee,
O may thy love inspire our thoughts,
As they ascend to thee!

Accept thy youthful servant's vow,
Conduct him in thy way,
And may his lips that speak thy word,
Ne'er lead our minds astray,

Grant him thy purifying grace,
Thy wisdom to discern,
That they who come to censure truth,
May in thy faith return.

O may his faith, derived from thee,
Be like a fruitful vine;
His best affections ever ours,
And ever also thine.

To human wants, and human woes,
O may he ne'er be blind;
His love to God alone exceed
His love to all mankind.

Upheld by thee, may all his deeds
In heaven and earth be blest,
And truth and mercy mourn his flight
To his eternal rest.

DEDICATION AT CHARLEMONT.

The 'Independent Congregational Society in Charlemont,' has recently erected a place of worship, which was dedicated to the service of God, on the second of December. In a letter from a friend in that town, we have the following statement, in regard to the circumstances of the society, and their successful efforts to provide accommodations for religious worship.

'The Society, though neither large nor wealthy, having, for the three or four years of its existence, suffered considerable inconvenience from the want of a suitable place of worship, determined to make a draught upon their narrow resources to overcome this difficulty. They accordingly began, about a year ago, to collect materials, and in May, a frame of very encouraging size and appearance added stimulus to the enterprize, which has resulted in a very snug, neat, and commodious house; sufficiently tasteful and handsome, though unornamented with superfluous and costly decorations. It was completed in November, and, on the second of December, was dedicated. The occasion attracted a large and respectable concourse of people, who united in the service with much apparent seriousness, solemnity and devout attention.'

The following was the order of the performances, in which we understand that general satisfaction was expressed.

Anthem. Prayer and reading of the Scriptures, by Rev. W. Bailey, of Greenfield. Anthem.—Dedicatory Prayer, by Rev. P. Smith, of Rowe. Original Hymn. Sermon, Rev. Jos. Field, *Pastor*. Anthem. Concluding Prayer, by Rev. Mr. Field.

The sermon by Mr. Field, the Pastor, was from Haggai ii. 9, 'The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.'

We rejoice with this band of Christian Worshippers, and their worthy pastor, that, after a long season of trial and persevering effort, they have thus far succeeded in maintaining their Christian rights, and securing the privileges and conveniences of religious worship, on true Protestant principles. And here we cannot but express our devout wishes, for the success of all similar efforts against the unkindness and exclusiveness of those, who—instead of being, as their pretensions to superior Christian attainments would demand, 'helpers of the joy' of their Christian brethren,—without warrant from God or from his blessed Son, the only commissioned and rightful master of Christians, attempt to 'lord it over God's heritage.'

The following original hymn was sung at the dedication.

HYMN.

O thou, who dwell'st in worlds unknown;
Built by thine hand with skill divine;
Vouchsafe to make this house thine own,
Which we have rear'd and named it thine.

In gorgeous cells and splended domes,
Thou hast no favorite, fixed abode;
The heart, abased for sin, becomes
A chosen temple for our God.

When here we come to seek thy grace,
Attend propitious to our prayer;
Reveal thy love, unveil thy face,
Then shall we know that thou art here.

Let mingled notes of joy and praise,
Like smoke of incense, fill this house;
While faith and love shall tune our lays,
And give perfume to all our vows.

Within these courts, beneath thy throne,
Grant us to hear thy voice of love,
A voice to melt the heart of stone,
And raise the soul to God above.

With kindled hope, and warm desire,
Oft to this place may we repair,
Till heaven send down its sacred fire,
A chariot to convey us there.

Ordination at Concord. Mr. Hersey B. Goodwin has accepted the invitation of the First Congregational Society, at Concord, to settle as colleague with Rev. Dr. Ripley. The ordination will take place on Wednesday, the 17th of Feb. Sermon by Rev. Dr. Kendall of Plymouth.

We understand also that Mr. James W. Thompson has accepted the invitation of the 'South Congregational Society, in Natick,' to become their minister. The ordination will be on Wednesday, February 17th; Sermon by Rev. Mr. Young, of this city.

American Colonization Society. The anniversary of this society was held in the Representatives'

Hall, at Washington, on the 18th inst. There is said to have been much fine speaking. We are told, also, that 'the disclosures of the report, and the interest manifested by the assembly, were such as could not fail to animate and encourage the friends of oppressed Africa.'

Tennessee Colonization Society. A meeting of the citizens of Nashville was held on the 21st Dec. for the purpose of forming a Colonization Society auxiliary to the American Colonization Society. A constitution was adopted. Adjourned meetings have since been held at one of which a proposition was made and a resolution adopted as follows:—

'*Resolved*, That the American Colonization Society, be respectfully requested to prepare a Memorial to the Congress of the United States, asking that body to set apart by proper legislation upon the subject, a tract of country West of the Rocky Mountains, for the colonization of the free people of color within the limits of the United States.'

'*The Bible Christian.*' This is the title of a monthly periodical work preparing for publication in Ireland, by the friends of scriptural Christianity and religious freedom. The Christian Pioneer of December says;—

'The intolerants of the Synod of Ulster have issued the first Number of a periodical, entitled "*The Orthodox Presbyterian*," The Remonstrants are also preparing for publication, a Magazine, to appear monthly, and to be called "THE BIBLE CHRISTIAN." This is as it should be. We rejoice in both these works; for discussion is the harbinger of truth. It was needful that our brethren in Ireland should have a periodical of their own, specially devoted to the defence and promotion of their principles, under the very peculiar circumstances in which bigotry has placed them. Heartily do we wish "*the Bible Christian*" success. May it be supported with a persevering zeal, a rational and consistent liberality.'

ORIGINAL COMMUNICATION.

[For the Christian Register.]

CHRIST OUR EXAMPLE.

'And Jesus saith unto them my soul is exceeding sorrowful even unto death.' MARK xiv. 34,

'And being in an agony he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground.' LUKE xxii. 44.

In reading the sacred scriptures, we need some of that simplicity, which Fenelon describes as forming an essential trait in the Christian character; for it not unfrequently happens that in seeking for a hidden meaning to certain passages, we overlook their obvious, practical and simple application. We explore the bowels of the earth for treasures which lie upon its surface. Almost every event in the life and death of our Saviour has a practical bearing and may be taken as an example 'worthy of all imitation,' by his disciples in every age.

Christ's agony in the garden appears to me in this light, and does not require me to ascribe it to the wrath of God against his well beloved son; nor yet to involve in the mysteries of my own imagination, a subject in itself so easily understood. It is one among many of the infirmities that try us here, to shrink with dread from the near approach of death;—it would seem almost an instinct of our being, though often by peculiar circumstances greatly and unnaturally aggravated. Nor is this species of suffering confined to the weak, the timid and erring. It assails and overcomes equally the vigorous, the wise, the good and the valiant; and even God's own son suffered this humiliation to which 'all flesh is heir.' The exalted being on whom the spirit of God was 'poured without measure,' and was obedient unto death for our sakes, endured a mortal conflict in the near prospect of death, which cannot be surpassed, that he might leave his example to those of his disciples, who feel not the sensible 'support and comfort' of the 'rod and staff of God,' as their feet enter the 'dark valley of the shadow of death.' 'We have not an High Priest who cannot be touched with a feeling of our infirmities, but was in all points tempted as we are.' Yes tempted and tried unstained as he was by sin; tempted, but not overcome, for we hear his earnest prayer; 'Father if it be possible let this cup pass from me, nevertheless not my will but thine be done.' Had our Saviour in the near view of suffering and death, felt nothing but sense of sins he would have been exempted from a species of trial and discipline, which effects many of his sincere disciples, and almost at times persuades them they have no inheritance in heaven; he would have left no light to guide them in their darkened and perilous path. But now the sincere though fearful Christian may take from the example of his Saviour an assurance that he is not forsaken of God, though his flesh trembles and his heart quails at the dissolution of nature. Let him say with Christ 'not my will but thine be done,' then may he calmly hope that the darkness that surrounds him will open on the realms of light, and doubt and despondence be exchanged for the presence of God.

[For the Christian Register.]

RELIGIOUS INSTRUCTION FOR THE YOUNG.

MR. EDITOR,—In the Register of last week I noticed a few remarks in commendation of the 'Sister's Gift,' a recent publication of the Boston Sunday School Society, and the question was asked, why these little books, which were so good, and so cheap, being only at the rate of *one mill and a half a page*, could not be issued faster?

There are two answers to this question; and as the subject is important, the attention of your readers is earnestly solicited to it. The *first* answer is, the difficulty of procuring original and other works of the character required for Juvenile Libraries and Sunday Schools. The founders of this Society had long been impressed with the fact that a large proportion of the Books in circulation for the use of children were unworthy to be placed in their hands, or to occupy for a moment the attention of their minds. There is nothing, perhaps, which is more interesting to a child, or which absorbs its feelings more entirely, than a book designed and given for its instruction and amusement. Consequently, if it is deficient in matter or manner, the time is either lost which is given to its frequent perusal, or it leaves impressions which are injurious to the tender mind. It becomes a matter, therefore of incalculable interest to provide a regular supply of Juvenile books, which may be given to the young not only without fear, but with the hope, that while they shall amuse, they will also implant deeply in the mind, moral and religious truth. To obtain such, is a matter of some difficulty, and forbids the hope at present of a very large or rapid supply. But the Publishing Committee of this Society have reason to anticipate that with more funds at their command, they may be able to induce some of our best writers to devote more of their time and attention to this important object.

And this brings me to the *second* reason why they have been, and are, unable to issue these little books in more rapid succession. Their funds are insufficient for the purpose. They have omitted, hitherto to make any effort to incease the number of their annual subscribers, or to obtain donations from those individuals who are friendly to the objects of the Society. But measures are now in train, as I understand, to bring this subject immediately to the consideration of its friends and the public. It is earnestly to be hoped that it will be met in the spirit of liberality which the subject seems to demand. An annual contribution of *one dollar* is but a small tax for a purpose so interesting to every parent, and to the community at large. But it requires only this small yearly sum from those who may feel justified by their pecuniary circumstances, to enable the Directors to obtain more and better original manuscripts, and to provide an adequate supply of Juvenile Books for the rapidly increasing number of Sunday Schools, and the rising generation generally.

There is another object which the Directors have in view, which they believe will be an additional inducement to a liberal subscription. There are some of our Sunday Schools, whose whole object is the instruction of the children of the poor, and who are without the means of providing a supply of manuals and books, or of paying the small debts necessarily incurred in the fulfilment of their benevolent object. To such it is desirable to give that aid, from time to time, which may be necessary for their efficient and permanent success. Will not the consideration of this object alone be sufficient to induce the able and benevolent to co-operate in so laudable a purpose?

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SUMMARY.

MASSACHUSETTS LEGISLATURE.

The only business of importance which appears to have been finished in the Senate on Friday, 22d inst was the passing of a bill in regard to the inspection of pickled fish, to be enacted in concurrence. Other subjects of importance were brought up and advanced. Various petitions for the renewal of Bank charters were submitted. A proposition was made, on Monday, for exempting from taxation all funds appropriated exclusively to the support of literary and religious institutions. The bill defining the general powers and duties of Manufacturing Corporations, was discussed on Tuesday and Wednesday. A report was made on the doings of the Sutton Bank, and referred to the Committee on Banks. Thursday was occupied on minor subjects, or in discussions of such as have been before mentioned, but on which nothing decisive is yet done.

On Friday an order of inquiry was adopted, on the question of giving to the justices of the Supreme Court and the Court of Common Pleas power to stay proceedings on judgments, in term time at their chambers, when those judgments may have been rendered by accident or mistake.

The railroad question has occupied the principal attention of the House during the week past. The object of its friends is to obtain a vote that the State shall take one third of the stock.

In the discussions on the subject on Saturday, Mr. Smith of Granby offered some objections gounded principally on opinion. The argument in its favor, that by giving activity to business it would increase the population of country towns, and thus increase their products, was in his view fallacious. The hill country of Massachusetts, he said, would not bear the plough—it destroyed the grass; &c. The following plain, but lively remarks in reply, by Mr. Green of MarbleLead, are worth preserving.

Mr. Green said 'if the land on which the gentleman from Granby lived would not bear the plough, if he would go to Marblehead he might there learn how to make 3 tons of hay to an acre grow on a rock, for such was Marblehead. Barren as it was the people were able to supply themselves, and to raise 200 tons of hay annually, to sell in Boston market. And, how did they do it? By hiring men at $1 a day to cut seaweed from the rocks and put on the land. This they would send on the railroad to Granby, and then they could raise there as they did in M. 70 or 75 bushels of corn to the acre. $1000 or $2000 worth of codfish heads were annually thrown away in Marblehead. On the railroad these could be sent to enrich the land at Granby:—No, not to enrich the land, for they were so good the people would eat them all up. He heard much of the transportation by water; but by this mode, it sometimes took two months to get a return from Albany. The railroad would carry Boston into the country and bring the country to Boston.—The ocean was inexhaustible. It would supply in an unlimited quantity, not only fish, but manure to enrich the soil.

We understand, from gentlemen who have carefully watched the course of debate, that it is quite doubtful whether the provision of the bill requiring the State to take some part of the stock, will be adopted. It is the impression of many that such a refusal of the State will prove fatal to all the projects for railroads. On this point we are unqualified to expres an opinion. All we can say at present is, that if our legislature refuse to join in measures that may prove *essential* to the success of some undertaking of the kind,—which by preserving the prosperity of the capital of the state, shall give renewed and continued vitality to business of all kinds throughout the Commonwealth,—we shall regard the decision with especial regret and wonder. Our views of Massachusetts legislators will have been greatly changed. Our confidence in them, as men of enlarged views and feelings, and of unflinching moral courage, will have been miserably shaken. We shall, however, give place to no such impressions till they are irresistably forced upon us.

CONGRESS.

We have but little to record in regard to the doings of Congress during the week ending the 23d instant.

In the Senate, on Monday, the 18th, an order was passed in regard to surveys of land in the territory west of Arkansas, as a proposed residence for the remnants of the Creeks, Cherokees, Choctaws, and Chickasaw Indians. On Thursday a resolution of inquiry was submitted respecting the progress of education and general improvement among these Indians.

The subject of subscription to the railroad stock in South Carolina was proposed. Some communications were also received in regard to the progress of the Cumberland road. The Senate adjourned from Thursday, to Monday.

In the House the business of Monday, was unimportant. On Tuesday the long agitated proposition of Mr. Hunt, in regard to education was disposed of. The resolution, after much modification, was adopted in the following form.

'*Resolved*, That a select Committee be appointed to inquire into the expediency of appropriating the nett proceeds of the sales of the Public Lands among the several States and Territories, for the purpose of education, in proportion to the representation of each in the House of Representatives; with leave to report by bill or otherwise.'

On Wednesday the House was principally occupied on the proposed alterations in the Judiciary System.

On Thursday several bills were reported, which will be noticed as they advance. The last part of the sitting of this day was occupied on a contested election, of Mr. Ripley of Maine. The committee rose before any decision was made. Friday was principally spent, according to rule, on private bills. Adjourned to Monday.

SOUTH WESTERN INDIANS.

A meeting was held in the Chamber of the House of Representatives, (permission of the House having been previously obtained) for the purpose of considering the present relations subsisting between the United States and the South Western Indians, on Thursday evening last.

The Hon. Samuel C. Allen, of Franklin County, was called to the Chair, and Henry Hill and Dr. Edward Reynolds, were appointed Secretaries.

The following Resolutions were offered by the Hon. Samuel Hoar, of Concord, and after addresses by several gentlemen, were unanimously adopted, viz:

1. *Resolved*, That the present crisis in the relations, subsisting between the government of the United States and the Indian tribes within our national limits, is such as to justify and demand a public expression of their feelings, on the part of all friends of humanity, justice, and their country.

2. *Resolved*, That, in the opinion of this meeting, there is no political subject whatever, in which the citizens of this republic have a more vital interest, than the preservation of our national character unsullied by any just imputation of bad faith; and that a quick sensibility on this subject should be cherished, especially at a time, when serious apprehensions are entertained that our nation is about to incur the dishonour and guilt of violating treaties.

3. *Resolved*, That we consider Indian Nations, residing upon lands derived from their ancestors by immemorial occupancy, and never forfeited or alienated, as having a perfect right, antecedently to any acknowledgement or guaranty on the part of the whites, to retain possession of those lands, and to exclude all other persons; except so far as this perfect right has been modified by compacts to which the Indians were a party.

4. *Resolved*, That, as this right of Indians to the continued possession of their country has been implicitly acknowledged in treaties made between the whites and the Indians, from the arrival of the first English Colonists in this country to the present day; and that, as treaties ratified by the President and Senate of the United States expressly granted the Cherokees forever all their lands not previously ceded to the United States; it is evident that the lands now in the peacable occupancy of the Cherokees cannot be taken from them without their consent, unless by a violation of good faith.

5. *Resolved*, That as the Indian nations were originally independent communities, and exercised full sovereignty over their country, they have a right to retain their ancient form of government, or to alter it according to their pleasure and to exercise entire sovereignty over their country; except so far as they have consented to a qualified dependence, by treaties with the United States.

6. *Resolved*, That, as the United States have, in very numerous instances, acknowledged the national character of the Cherokees and their right of self government, the extension of the laws of the United States, or of the several states, over the Cherokees without their own consent, would involve the double criminality of usurpation and disregard of treaties.

7. *Resolved*, That we should regard it as a great calamity, if, in a plain case, the government of the United States should forfeit the solemn pledges, which have been so often given to a weak and dependent ally; inasmuch as such a course would probably bring upon us the reproaches of mankind, and would certainly expose us to the judgments of Heaven.

8. *Resolved*, That a committee of eight be nominated by the chair to prepare a memorial to Congress; in accordance with the principles of the preceding resolutions; which memorial will be reported by them, as soon as convenient, at an adjourned meeting.

9. *Resolved*, That the same Committee be requested to act as a Committee of correspondence, with a view to call the immediate attention of the people in all parts of the Commonwealth, to this immensely important subject.

The following gentlemen were appointed to constitute the committee mentioned in the 8th resolution, viz: Hon. William B. Calhoun, Hon. Leverett Saltonstall, Charles G. Loring, Esq. Hon. Rufus Choate, Mr. Samuel M. Worcester, Dr. Edward Reynolds, Hon. Samuel Hoar, and Jeremiah Evarts, Esq.

Resolved, That this meeting adjourn to meet at Faneuil Hall, at such time as may be designated by the foregoing committee.

Appointments. The Governor and Council of this State have appointed Hon. Sherman Leland, of Roxbury, to be Judge of Probate, of Norfolk county, in the place of Hon. Edward H. Robbins deceased.

Hon. Charles Wells, of Boston, has been appointed Inspector of the State Prison, at Charlestown, instead of Hon. Seth Knowles, resigned.

Columbian Institute. On Saturday, the 16th inst. an able address was delivered by Hon. Edward Everett, in the Representatives' Hall at Washington, before the Columbian Institute.

The Washington Spectator of the 23d inst. gives the following account of the address.

'Although the discourse, as a mere production of genius, may not have equalled some of the highest efforts of the author, yet its successful aim at utility must place it, in just estimation, by their side. The object of Mr. Everett was to strengthen our confidence in the powers of the human intellect, and to show, by many beautiful and impressive illustrations, that the universe presents to the curious and reflecting mind a boundless field for research and discovery, and that any one discovery should be regarded but as a key by which we are to open some new and glorious apartment in the Temple of Nature; that every step of our progress, instead of becoming less interesting, will develope truths, revelations, and properties of brighter aspect and higher value; and, in fine, that past attainments, instead of operating as a check to improvement, should be regarded as means of greater achievements—as instruments of investigation into the deeper, and richer, and wider mysteries of the works of God. The style of Mr. Everett was marked by simplicity, precision, and perspicuity—here and there exhibiting an ornament, like gems on the robe of beauty—the brighter because the rarer seen.'

Maine. The Legislature of Maine in the course of three weeks have not made three days progress. The Jackson portion of the Senate has rejected the report of the committee which reported Mr. Hunton, the National Republican candidate, to be duly elected by the people as Governor. The Committee on the election of Senators it was expected would report on Tuesday. The Government is not yet organized. *Cent.*

Canal Tolls The amount collected at Albany, the past season, is $161,418,64. At Utica, $42,121,33. At Geneva, $15,502,65.

There were twentyfour Steamboats built in Cincinnati, Ohio, last year, whose joint tonnage amounts to nearly five thousand tons.

A new work has just been published in London entitled, 'The Court and Camp of Bonaparte.'

West's Picture. The whole amount received at New York since the commencement of the exhibition, of West's Picture of Christ healing the Sick, is upwards of $6000.

A work entitled 'Conversations on Physiology, comprehending the elements of Botany,' compiled by the author of conversations on Chemistry, is just published in New York.

The Hornet. Extract of a letter received at the Department of State, from the Consul of the United States at Tampico—'A severe hurricane, which occured on the 10th of September last, did more damage to the country than the invasion itself. Most of the American merchants at the period of the invasion, embarked their effects, books, papers, &c. on board the United States ship Hornet, which went to sea in the gale, and has never since been heard from. The principa part of the English, French, and German merchants, placed their property, books, &c. on board a French brig, called the Caroline, then in port, to be sent about 90 miles up the river, at a place called Panneo, on her way up she encountered the hurricane, which capsized her, and she sunk, not an article being saved.'

Buenos Ayres. An arrival at Baltimore brings Buenos Ayrean papers to Nov. 14th. These papers contain the treaty of friendship and alliance between the governments of Buenos Ayres and Santa Fee.

Portugal. By the late arrivals from Europe it appears to be the general belief that negociations are on foot between the Emperor Don Pedro, and Don Miguel, respecting the affairs of Portugal.

Bonpland the Naturalist. By an arrival at Baltimore, from Buenos Ayres, letters from that place to Nov. 16th are received. The celebrated naturalist, whose name is at the head of this article, and who has been, for several years compelled to remain in Paraguay, has received permission, from Dr. Francia, the Dictator, to return to Europe.

Powerful New Fire Engine. The engine of Messrs. Braithwaite and Ericson will be a steam engine of about thirty horse power, which on an alarm being given, will be drawn forth by horses; and a light being first applied to the fuel, which will be always ready in the engine, the wheels as they revolve along will work the bellows and get up the steam, probably before it reaches the place of the fire, where it will perform as much work in forcing water, as could be performed by about 250 men! Such an engine, with a sufficient supply of water, must speedily extinguish any conflagration that can take place.

MARRIAGES.

In this city, by Rev. Mr. Parkman, Mr. Franklin Smith to Miss Joanna Wells, daughter of the late Benjamin T. Wells, Esq.; by Rev. Paul Dean, Mr. Edwin A. Moore to Miss Ann Beath.

In Hingham, Mr. James M. Stoddard to Miss Deborah Sprague.

In Groton, on the 21st inst, by Rev. Mr. Robinson, Rev. Ephraim Abbot, of Westford, to Miss Abigail W. daughter of Amos Bancroft, M. D. of Groton.

In New-York, by Rev. Mr. Ware, Mr. Arthur Tracy Jones, formerly of Boston, to Miss Caroline B Fay.

DEATHS.

In this city, Elizabeth Dalton, wife of Mr. James Dalton, aged 32.; Mr. Benjamin Hanners, Jr. aged 32.

In Roxbury, on Friday last, Gideon Williams, Esq. late of Taunton, aged 84.

In Hingham, on Tuesday the 19th ult. while on a visit to his mother, Mr. George Bronson, aged 20, only child of the late Capt. S. G. Bronson. The deceased was a member of the Junior Class in Brown University—ranked high as a student, and enjoyed the esteem of all acquainted with him.

In Weston, on Saturday last, Mr. Ralph Hobbs, aged 22.

In Montreal, 6th inst. Mr. Samuel Hedge, a native of Warwick in this state, in the 58th year of his age. He was the brother of Levi Hedge, LL. D. professor of Moral Philosophy in Harvard University, had resided in Canada nearly 20 years, during which time says the Canadian Courant, he has always been esteemed by his fellow citizens for his probity as a man of business, his unassuming manners, his zeal in the cause of religion, and his amiable qualifications as a good neighbor and sincere friend.

JUVENILE MISCELLANY.

Designed for the moral and intellectual improvement of the young,

Published once in two moths, by PUTNAM & HUNT, No.3 Cornhill, (late Market street.)

This valuable little work, has been continued nearly four years, with every indication of unabted popularity. The pages are from time to time enriched with Biographical Sketches of individuals, who have been eminent for their intelligence or usefulness, moral narratives, Scripture illustrations, familiar dialogues and essays on Natural History, and the sciences, dialogues on American history, articles of Poetry—and every subject tending to the moral and intellectual improvement of the rising generation. The articles are all original, and from our most experienced and distinguished writers, among whom are Mrs. Child, (who manages the editorial department.) Mrs. L. H. Sigourney, of Hartford, Conn. Mrs. A. M. Wells, of Windsor, Vt. Mrs. C. G. Gilman, of Charleston, S. C. Mrs. Sedgwick, of Stockbridge, Mrs. Hughes of Philadelphia, Miss Dix of Boston, and Miss Sedgwick of New York, and others, whose writings would add to the value and interest of any periodical. Each number is embellished with a copperplate engraving, or lithographic drawing, besides several wood cuts.

The work is patronized and approved by clergymen of every denomination. Written testimonials of the character and usefulness of the Miscellany, have been received from the following gentlemen.

Ebenezer Bailey, Principal of the young Ladies High School, in Boston.

Rev. William B. O. Peabody, Pastor of the 2d Congregational Society in Springfield.

Rev, Daniel Sharp, D. D. minister of the 3d Baptist Church in Boston.

Rev. E. Wiley, of the Methodist Episcopal Church in Boston.

Rev. Geo. W. Doane, Rector of Trinity Church, Boston, and recently Professor of Belles Lettres, at Washington College, Hartford.

Rev. William Jenks, D. D. Pastor of the Green Street, Presbyterian Church in Boston.

Rev. Alexander Young, minister of New South Church.

Rev. J. L. Blake, Rector of St. Matthew's Church, and Principal of a Female High School.

Rev. Ezra S. Gannett, Colleague to Dr. Channing.

Rev. Charles Train, minister of the Baptist Society at Framingham.

Alden Brauford, Esq. late Secretary of the Commonwealth.

Mrs. Sarah J. Hale, editor of the Ladies' Magazine.

And by the periodical press from one end of the continent to the other.

The following persons are agents.—Thomas T. Ash, Chesnut Street, Philadelphia; Charles S. Francis, Broadway, New York; Pearson & Little, Portland, Me.; A. H. Maltby, New Haven; Clarendon Harris, Worcester; S. Bowles, Springfield; H. F. & J. Huntington, Hartford; there are agents in all the principal towns throughout the United States.

☞ Printers of Newspapers, who will give the above a few insertions, shall receive a bound volume of the works, by sending their paper containing the advertisement to Putnam & Hunt, publisher, 3 Cornhill (late Market Street) Boston. Jan. 30.

A. U. A. TRACT,—No. 32. *(First Series.)*

"THE Theology of the Cambridge Divinity School By F. W. P. Greenwood," will be published on Monday, February 1st. GRAY & BOWEN,

No. 135 Washington Street.

WHITMAN ON REGENERATION.

1000 copies of Rev. B. Whitman's Sermon on Regeneration, for sale at the low price of $3 per hundred by SAMUEL K. BAYLEY, No. 60 Washington Street. Jan. 30.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the nineteenth day of January, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he clatms as proprietor in the words following, *to wit*:

'The *World Displayed*, in its History and Geography; embracing a History of the World, from the Creation to the present day, with general views of the Politics, Religion, Military and Naval Affairs, Arts, Literature, Manners, Customs, and Society of Ancient as well as Modern, Nations. By the REV. ROYAL ROBBINS. To which is added an outline of Modern Geography.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS.
Clerk of the District of Massachusetts.

SABBATH RECREATIONS,

OR Select Poetry of a Religious Kind, chiefly taken from the works of Modern Poets; with original pieces never before published, by Miss Emily Taylor first American Edition, in which many pieces have been withdrawn from the English copy and others substituted by Rev. John Pierpont, price 50 cts.

Also a great variety of Juvenile Books suitable for Libraries and Sunday Schools which will be sold at 50 per cent discount from the retail price by SAMUEL K. BAYLEY, No. 60 Washington Street. Jan. 30.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

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'Outlines of *Modern History*, on a new plan. Embracing Biographical Notices of illustrious persons, and general views of the Geography, Population, Politics, Religion. Military and Naval Affairs, Arts, Literature, Manners, Customs, and Society of Modern Nations. By the Rev. ROYAL ROBBINS.'

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Clerk of the District of Massachusetts.

ANNUAL REPORTS.

COPIES of the Reports of the Boston Sunday School Society for the year 1829, are left at Mr. L. C. Bowles' counting-room, School Street, in packages, directed to all the Sunday Schools from which accounts have been received by the Corresponding Secretary during the two last years. They will be forwarded by Mr. B. as soon as may be, or be delivered if called for.
Jan. 23. 2t.

PRIVATE SCHOOL FOR YOUNG LADIES

THE Subscriber would respectfully inform his friends and the public, that he opened a *Private School for Young Ladies*, on Monday, the 18th of January, in the second story of the building in Green-street, opposite Pitts-street, near Bowdoin-Square.

The rooms are spacious, light, and pleasantly situated. They have recently been occupied for the purposes of instruction by Mr. Newman. They will be fitted up with all the necessary furniture and apparatus for the present design.

The course or system of education to be pursued in the School will be structly inductive and liberal. Patient and unwearied attention will be given, that the learners may be thorough in every branch of study—that they form correct intellectual and moral habits; respectable, kind and affable manners. The government and discipline of the School will be uniformly administered with mild and parental discision.

The following studies will be introduced, arranged into three classes, viz:—Reading, with as scrupulous regard to Walker's Principles of Orthogepy and Elocution; Orthography, with a critical application of Walker's Key of elementary vowel sounds; Writing words and sentences on slates, from dictation; Permanship Modern, Ancient and Sacred Geography, and use o the Globes, with special attention to Maps, and Geographical Drawing; Intellectual and Written Arithmetic, and English Grammar; the Analysis of the principles and rules of English Grammar and Arithmetic will form a subject of constant and particular attention; and a reason for every answer given in recitation will be required of each scholar.

Also, a Practical System of Book-keeping; Elements of Geometry, and Natural Philosophy; History of the United States; Rhetoric; Elements of Logic and Algebra; Plain and Ornamental Needle Work; Drawing and Painting, and Voeal Music. The Latin and the most fashionable Modern Languages will be introduced, when the advanced state of the School shall demand them.

For the last mentioned studied, there will be an additional tuition. Competent auxiliary teachers will also be provided, when their assistance shall be found necessary.

The qualifications for admission into the Third Class will be, six years of age, and an ability to read with a moderate degree of fluency.

TUITION.

In the Third Class, $6—Second Class, $8—First, $10. Application can be made to the Subscriber, at his, residence, No. 15 Bowdoin-street, opposite Somerset-street. J. BAILEY.
Jan. 23. 3t.

SELECTED POETRY.

THE SILENT MULTITUDE.

In a brief notice of the Ladies' Magazine, in our last paper, we alluded to a statement in the Prospectus, hat Mrs. Hemans would occasionally contribute to the Poetical department. The first number of the year contains the following original article from her pen.

'For we are many in our Solitudes.'
Lament of Tasso.

A mighty and a mingled throng
Were gathered in one spot:
The Dwellers of a thousand Homes—
Yet midst them Voice was not.

The Soldier and his Chief were there—
The Mother and her Child:
The Friends, the Sisters of one hearth—
None spoke—none moved—none smiled.

There lovers met, between whose lives
Years had swept darkly by;
After that heart-sick hope deferr'd—
They met—but silently.

You might have heard the rustling leaf,
The breeze's faintest sound,
The shiver of an insect's wing
On that thick-peopled ground.

Your voice to whispers would have died
For the deep quiet's sake:
Your tread the softest moss have sought
Such stillness not to break.

What held the countless Multitude
Bound in that spell of peace?
How could the ever-sounding life
Amid so many cease?

Was it some pageant of the air—
Some glory high above,—
That link'd and hush'd those human souls,
In reverential love?

Or did some burdening passion's weight
Hang on their indrawn breath?
Awe—the pale awe that freezes words?
Fear—the strong fear of Death?

A mightier thing—Death, Death himself
Lay on each lonely heart!
Kindred were there—yet hermits all—
Thousands—but each apart.

MISCELLANEOUS SELECTIONS.

ABUSES OF THE ECCLESIASTICAL ESTABLISHMENTS IN IRELAND.

By the extracts which we gave last week,—from a Protestant's 'Three months in Ireland,' on the State and Prospects of Religion in that country, our readers were made acquainted with some of the causes of that discontent and excitement, whose unhappy and often bloody results, we are every year called to notice and lament. We now quote, from the same interesting work, the remarks of Dr. Doyle, a Catholic bishop in Ireland,—as exhibiting the general state of feeling and opinion within his own communion. The extract closes, as will be perceived, by some pertinent remarks of the author.

'The catholics,' says Dr. Doyle, 'have for nearly three centuries been passing through an ordeal of persecution more severe than any recorded in history. I have read of the persecutions by Nero, Domitian, Genseric, and Attila, with all the barbarities of the sixteenth century. I have compared them with those inflicted on my own country, and I protest to God that the latter, in my opinion, have exceeded in duration, extent, and intensity all that has ever been endured by mankind for justice-sake. * * * * * * The recollection of their past sufferings is still far from being effaced; the comparative freedom they enjoy is a relaxation from pressure rather than a rightful possession. As religionists, they are suffered to exist; and the law restrains the persecutors, but it persecutes them of itself. They are obliged to sweat and toil for those very ministers of another religion who contributed to forge their chains. Their hay and corn, their fleece and lambs, with the roots on which they feed, they are still compelled to offer at an altar which they deem profane. They are still bound to rebuild and ornament their own former parish church and spire, that they may stand in the midst of them as records of the right of conquest, or of the triumph of law over equity and the public good. They still have to attend the bailiff when he calls with the warrant of the churchwardens to collect their last shilling (if one should happen to remain,) that the empty church may have a stove, the clerk a surpliee, the communion-table elements to be sanctified, though perhaps there be no one to partake of them: they have also to pay a singer and a sexton, but not to toll a bell for them; with a schoolmaster, perhaps, but one who can teach the lilies how to grow, as he has no pupils. Such is their condition, whilst some half-thatched cabin, or unfurnished house, collects them on Sunday to render thanks for even these blessings, and to tell their woes to Heaven.

'The ministers of this establishment are as various in character as their callings are different. We must take it for a certain truth that they are all moved by interior grace to take upon themselves the cure of souls, as they themselves declare in the presence of God and of the church; but as there are many mansions in the house of their heavenly Father, so they fit themselves for them by a great variety of occupations.—While on earth, some are given to agriculture, others are devoted to angling; many of them, like Abel, are fond of tending flocks, and not a few are famous hunters before the Lord. Being appointed officers in the church militant, they are frequently found at the head of armed detachments, and from a love of justice, and a hatred of hearing the name of the Lord profaned, it is almost impossible to find a bench of magistrates not thickly studded with them; indeed, it is at petty sessions they often discharge the more weighty duties of their ministry in issuing decrees for the recovery of tithes. They are also diligent in promoting comfort amongst the poor, or establishing peace and good-will in their several parishes, by taking from the peasant his last shilling, that he might not spend it in the ale-house.'

Such, then, is the state of feeling which the conduct of the established clergy has raised against them in the catholic population of the country; such is the return they make for their enormous incomes! "Happy would it be for Ireland," says Mr. O,Driscoll (in his pamphlet on Irish Education, page 19), 'if the clergy of the established church were sensible of the obligations they incur towards the people committed to their charge, and from whom they derive such vast revenues! happy if they could think that those obligations can never be cancelled by the mere circumstance of sectarian distinction!' It is chiefly this conduct of the clergy that has produced in Ireland that state of anger and exasperation so truly described by Sir Henry Parnell in his speech on the bill for suppressing the Catholic Association in 1825. 'The union of England and Ireland,' he says, 'up to this moment exists only on paper; there is no cordial, national union. Ireland is still, in feeling and in fact, a country foreign to England. The people form a clear notion of a distint Irish nation and a distinct English nation.'

I could multiply such quotations to infinity, but I have already perhaps carried them too far. My object has been rather to examine and compare the observations of others than to obtrude my own, and to furnish authorities in preference to conjectures. I am convinced that on inquiry every unprejudiced person would fully admit both the reality and the extent of the grievances that I have mentioned, and especially the intolerable oppression of the Irish church establishment. The experience of every Englishman may also in some degree tend to direct his opinions on this subject. We all have seen what feelings of resentment and indignation are apt to arise in the public mind if an English clergyman occasionally exacts an excessive or illegal income. But how would not these feelings be aggravated if this vast income were paid—not to the pastor of our choice, not to the minister who instructs us in the religion we believe—but to the enemies and assailants of that religion; to the catholic priest or dissenting divine? What would not our feelings become, had we to maintain so richly the very church that excommunicates and condemns us? If we found the clergy thus maintained oppressive and rapacious, negligent of the few remaining churchmen, or mischievously active against the dissenting population, if our payment to them were made whilst we were laboring under the severest privations and most abject poverty, can it be supposed that, then with our free-born notions, we should tolerate such bondage for a moment? Yet this is precicely the yoke which the unfortunate peasants of Ireland have borne for many years alternately with foiled resistance or unavailing resignation. Such is the church which our bayonets have raised and supported! Thus we keep down the people; but their feelings we cannot control, and these, with a force increasing as their numbers augment, and a violence developed in proportion as their knowledge is extended, are daily more and more directed against this overgrown and oppressive church establishment.

CHARITABLE INSTITUTIONS.

From the pamphlet, entitled 'Miscellaneous Remarks on the Police of Boston,' to which we adverted in a late paper, we select, in addition to those already given, the following passages. If our readers should not altogether accord with some of the views of the writer, they will yet acknowledge the sound judgment and practical good sense, by which they are characterised.

'— To all charitable societies, nothing is more important than the preservation of that soul and spirit which first brought them into action. If the bustle and parade of public exhibitions have a good tendency, in interesting the public, increasing the number of patrons, and disseminating a knowledge of the principles and utility of the institution; the *constant* and *daily* visits of the superior classes have a better, in raising, especially in children, a spirit of emulation, and a strong desire to appear progressively improving, to those who condescend to bestow their attention and notice. It is praise without flattery—it is reward without, and better than, money.

As much depends on the judicious selection of managers of such societies, whether of ladies or men, so much depends on the steady execution of the system and rules, by which they are organized. Innovation should never be admitted, till existing rules had been tested by experience.

As citizens of a place eminent in the annals of our country, we are not destitute of that *esprit de corps* which sometimes is a substitute for public virtue. In a commercial place, it is an occasional and powerful antidote to that strong cupidity which universally prevails. It often preserves from meanness; it sometimes excites to glory. We glory in the distinguished statesmen, who have controlled the destiny of the nation; with the naval chieftains, who have emancipated our maritime character from degradation; with the less brilliant, but no less renowned and useful citizens, whose wisdom or whose pre-eminent virtue has commanded the esteem of the world; but if either of these be our fellow citizen, we feel identified in some degree with the action, and share in their reputation. As individual citizens, we associate ourselves with the orator of brilliant talents; with the philosopher of profound genius; with the philanthropist of common virtue. Our individual clergyman has some superior merit, and if his literary reputation emergies from our darker horizon, we follow and glory in the effulgence of his light; we feel that what exalts the individual, disfinguishes the place of his rising, and reflects on ourselves.

No less do we feel proud of those things which give a character of beneficence to society; and where we do not individually aid, we are willing to share in the credit the transaction confers. This may be self-love; but it partakes of patriotism—it is the ground work of public virtue—it is a generous sensibility—a manly spirit, exciting to emulation, and rewarding with praise. Every citizen in this association with the man who has been renowned for his virtues or his talents, or with the community that enjoys an exalted public character, acquires new motives to act worthy of his country. The statues of his ancestors, reminded Cato of what he owed to reputation.

Yet this superior character for benevolence owes much of its reputation abroad to misapplied charity; and we ought rather to be mortified at the violation of the first of duties, in the prodigal waste of that wealth on foreign purpose, which was in justice due to our own household. How much more reputation must the citizen of that country derive who could challenge the stranger to find one family unprovided with the means of subsistance; one village barren of instruction; or one city destitute of those elemosynary establishments, which afford relief to the sick and and the wounded—refuge to the insane—support to the blind; or the want of one institution from whence should go the missionary of the gospel, and the scarcely less valuable missionary of the healing art, to the indigenous and exotic occupants of the wilderness!

If the first laudable wish of every man is to ditribute and secure to his own family every possible comfort and convenience, the first wish of every citizen should be to augment the well being of the community of which he is a member. There is no moral obligation to contribute of his surplus wealth to build a monastery on the Alps; to repair the city of Ulm, or even to convert the Hindoo or the Japanese, while parts of his own country are sinking into the greatest ignorance, and enduring the greatest domestic sufferings, for want of those helps, which his misplaced charity is vainly endeavoring in part to distribute in remote countries.

It is true we abound in 'missionary societies, and societies for propagating the gospel and the improvement of religious knowledge.' But what are the instruments with which this duty is executed? Those who know the value of religious instruction, and are sensible of the immense advantages in a civil, a moral, and religious view, of the labors and the influence of the always enlightened clergy of New England, know likewise the time and labor necessary to acquire fixed principles, and firm and settled habits: they know the necessity of 'precept upon precept;' the difficulty of awakening inquiry; the solicitude of doubt; the necessity of conference; the ultimate good and comfort resulting from the conviction of truth. They will recollect, likewise, that the mission is to districts often thinly inhabited, where the advantage of discussion is uncommon; where time and books are not to be obtained; and they will not believe, that without a miracle, truths thus scattered can take root and flourish.

LIBRARIES IN GERMANY.

The following statements are from 'Dwight's Travels in Germany.'

'The library of Gottingen is universally acknowledged to be the most valuable in Germany. This country contains a greater number of large libraries than any other. In truth, every day's ride presents you a new one, of which almost any metropolis would be proud, if not for the number of the volumes, yet certainly for their value. Ninety-one years since, the first volume of this library was purchased; at the present time there are 300,000, the brightest productions of the human mind. Almost one hundred and fifty years ago, the library of Yale College [America] was founded: there are now but 8000 volumes. A traveller in Germany finds it difficult to proceed a day's journey, in any direction north of the Mayne, without discovering something to remind him, in the small cities through which he passes, that intellectual cultivation is an object of great importance to the respective governments. In entering Germany from Strasburg, and travelling a few miles north, he arrives at Carlsruhe, where a library of 70,000 volumes unfolds its treasures. A few hours' ride brings him to Heidelburg, where he discovers another of 50,000. After proceeding about thirty miles, he enters Darmstadt, where he beholds a third, containing 85,000; at Mayence, another of 90,000; and in the commercial city of Frankfort, still another of 100,000 volumes, evinces the noble spirit which has animated the enlightened merchants of that city. As he leaves the latter town for Gottingen, he stops at Giessen, not far from thirty miles, and in this small university he is surprised to find a collection of only 20,000 volumes; but soon learns, that at Marburg, twenty miles further, is another of 55,000; and at Cassel, sixty miles from Marburg, a third, of from 90 to 100,000 volumes, adorns the capital of Hesse. On his arrival at Gottingen, the next day in time to dine he beholds with astonishment, 300,000 volumes, all collected within a century. Making this a central point, and proceeding north about forty miles, he enters Wolfenbuttel, a small town of less than 7000 inhabitants, and learns with no litle pleasure, that the government of Brunswick has enriched it with a library of 200,000 volumes. Advancing still north to Hamburg, he is delighted in visiting the commercial and city libraries, of 25,000 and 80,000 volumes, to discover that this mercantile city has displayed the same love of literature as Frankfort. South east of Gottingen, at the distance of thirty miles, he arrives at Weimar, where a library of 110,000. and at Jena, ten miles further, another of 30,000 volumes, proclaim the princely spirit of the dukes of this little state. Leipzig is but a short ride from the last mentioned city. Here he observes, with equal pleasure, two libraries, containing 100,000 volumes; at Halle, in Prussia, only twenty-five miles distant, one of 50,000; and at Dresden, the capital of Saxony, a third, of 240,000 volumes. Proceeding to Berlin, he enters the library of the University, containing 180,000 volumes. The Konigsberg library, of 50,000; the large collection at Breslau, as well as those of many other cities of Prussia, all display the patronage of the government, as well as the love of literature, which characterizes the Prussians.

'Proceeding from Strasburg through Southern Germany, a similar prospect presents itself to his view. At Freyburg, he finds a library of 20,000; at Tubingen, another; at Stuttgard, one of 116,000; at Wurtszburg, a fourth, of 30,000; at Erlangen, one of 40,000; at Landshut, one of 100,000: and at Munich, he discovers the largest in all Germany, and the third in the world, containing 400,000 volumes. On his arrival at Vienna, he finds that a similar spirit has influenced the Austrian government, if not at the present day, at least of a former time. There, in the four great libraries, the Imperial, the University, the Theresian, and the Medical Chirurgical, he discovers 590,000 volumes. Proceeding north to complete the circuit of Germany, he is led to believe, on his arrival at Prague, that its library, of 100,000 volumes, will do something to dispel the ignorance which now covers Bohemia.'

THE TELESCOPE.

The connexion of Science and Philosophy with reason has been finely illustrated in a little work by Thomas Dick, entitled the 'Christian Philosopher.' The following extract is from this work.

We might be apt to think, on a slight view of the matter, that there can be no immediate relation between the grinding and polishing of an optic glass, and fitting two or more of them in a tube, and—the enlargment of our views of the operations of the Eternal Mind. Yet the connection between these two objects, and the dependence of the latter upon the former, can be fairly demonstrated. The son of a spectacle maker of Middleburg in Holland, happening to amuse himself in his father's shop, by holding two glasses between his finger and his thumb, and varying their distance, perceived the weathercock of the church spire opposite to him, much larger than ordinary, and apparently much nearer, and turned upside down. This new wonder excited the amazement of the father; he adjusted two glasses on a board rendering them moveable at pleasure; and thus forming the first rude imitation of a perspeetive glass, by which distant objects are brought to view.—Galileo, a philosopher of Tuscany, hearing of the invention, set his mind to work, in order to bring it to perfection. He fixed his glasses at the end of long organ pipes, and constructed a telescope, which he soon directed to different parts of the surrounding heavens. He discovered four moons revolving around the planet Jupiter—spots on the surface of the Sun, and the rotation of that globe around its axis—mountains and valleys in the moon—and numbers of fixed stars where scarcely one was visible to the naked eye.—These discoveries were made about the year 1610, a short time after the first invention of the telescope. Since that period, this instrument has passsed through various degrees of improvement, and, by means of it, celestial wonders have bean explored, in the distant spaces of the universe, which, in former times, were altogether concealed from mortal view. By the help of telescopes, combined with the art of measuring the distances and magnitudes of the heavenly bodies, our views of the Grandeur of the Almighty, of the plenitude of his Power, and of the *extent* of his universal Empire, are extended far beyond what could have been conceived in former ages. Our prospects of the range of the Divine operations are no longer confined within the limits of the world we inhabit;—we can now plainly perceive, that the kingdom of God is not only 'an everlasting dominion,' but that it extends through the unlimited regions of space, comprehending within its vast circumference thousands of suns, and ten thousands of words, all ranged in majestic order, at immense distances from one another, and all supported and governed 'by Him who rides on the Heaven of Heavens,' whose greatness is unsearchable, and whose understanding is infinite.

NEW YORK AMULET.

The first number of a new semi-monthly publication has just been issued at New York, entitled the 'Amulet and Ladies' Literary and Religious Chronicle.'

PROSPECTUS.

The primary object of this work will be, to check the rapid progress of two alarming evils, so fatally prevalent in our country, viz: Intemperance and Infidelity—which, like the cankerworm, are stripping the green walks of life of all their flowers, and leaving the moral world desolate. To do this the more effectually, we shall portray in vivid colors, the deformity and deleterious consequences of these deadly evils, by interesting moral tales, sketches, fragments, essays, and scriptural illustrations. We shall endeavor to cherish in the hearts of our readers, the sublime and benevolent sentiments of the blessed gospel of Jesus Christ—to exhibit the beauties and rewards of virtue in all their captivating loveliness—to awaken the better feelings of human nature—to cultivate the *social* and *domestic* affections—to lead the mind through the most delightful avenues, to the bowers of happiness and peace—to elevate and enlarge the conceptions—to imbue the understanding with exalted ideas of the attributes and perfections of the Deity—thereby leading mankind to 'fear God and keep his commandments.'

To accomplish these designs, we shall call to our aid all the eloquence of truth, clothed in the most fascinating forms—such as moral essays, simple or pathetic tales, varying, 'from grave to gay, from lively to serene—poetical sketches—didactic articles in verse—and sometimes to enliven our pages, a tale of fancy—a humorous story—an allegory—a ballad—or, a song, will be inserted. In each and in all, the great end and aim will be, to convey moral and religious sentiments, through a pleasing medium to the heart—or, in other words, to blend 'the useful with the sweet.'

In order to furnish our readers with the choicest articles both of poetry and prose—to encourage genius and to foster talent—generous premiums will be awarded, from time to time, for original articles furnished. The *entire services* of a distinguished literary gentleman, late from London, who has for some time past been a contributor to the English periodicals, are engaged for the New York Amulet. With these claims for patronage, the work will be submitted to the consideration of a candid and generous public. Should we succeed in our endeavors to blend usefulness and instruction with amusement and delight, our object will be accomplished.

—

CONDITIONS.—The New York Amulet—published by an Association of Gentlemen—will be beautifully printed on fine, white paper, 4to size, with entire new type. Its typographical execution shall equal that of any similar publication in America. It will be afforded to city subscribers in Philadelphia and New York, who will receive them by a carrier, at one dollar and twenty five cents the volume, handsomely covered for preservation. Mail subscribers without covers, will be furnished with a volume, at *the very low price of* ONE DOLLAR—payable in advance. Should the patronage warrant the expense, the work will be embellished with copperplate engravings.

PALFREY'S SCRIPTURE QUESTIONS.

GRAY & BOWEN, (corner of Washington and School Stteets) have for sale a large supply of this work. It is composed of 'A Series of Questions, comprising the History of the Four Gospels and the Acts of the Apostles; with references to the Scriptures instead of Answers.' It was prepared particularly for the use of *Sunday Schools* and Teachers, and other persons engaged in these institutions will find it a valuable assistant. Price 25 cts. per single copy, or $14 per hundred.

They have also received a supply of 'BIBLE DOCTRINE,' by William Kinkade, one of the Elders of the Christians.

A large assortment of UNITARIAN PAMPHLETS and TRACTS may also be had at the above place. Very liberal discounts made to those who buy to distribute or sell again. Jan. 23.

From the Western Monthly Review, Cincinnati, Ohio.

JOURNAL OF HEALTH.

WE have seen some numbers of this Periodical. The writing is generally chaste, simple, intelligible, perspicuous. Of all our earthly physical interests, it touches infinitely the most important. The maxims of wisdom and experience treasured on the subject, and imparted in words, which he who runs may read and understand. There is no family in the Union, that would not be benefited many times the price of this publication, by reading, and perpending its contents.

We are clear, that, as far as it goes, we have read no similar work, so calculated to subserve the interests and well being of the community, in relation to health, in an equal degree, and we wish that the prudence and good sense of the community, may accord to this work a liberal patronage. Jan. 9.

A. U. A. TRACT,—No. 31. *(First Series.)*

'THE Danger of Delay,' by Rev. WILLIAM WARE this day published by GRAY & BOWEN, at the Depository of the Association, No. 135 Washington St. Jan. 1.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER.

THIS preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel,—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Prembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the aforesaid complaints. DAVID KIMBALL.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. JOHN ROBINSON.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

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CHRISTIAN REGISTER.

THE Christian Register is published every Saturday morning, near the corner of Washington and School-streets—over the Washington Circulating Library.

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

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